



The Navy Chaplain

Volume 6, No. 3

March–April 2002



Chief of Chaplains, Barry Black, meets and speaks with Sailors during a recent visit to USS JOHN C. STENNIS (CVN 74).

From the Front: Ministry in a War Zone

by CDR Ron Craddock, CHC, USN

Quality ministry is being performed by Sea Service and Joint chaplains in the Afghanistan AOR.

Guantanamo Bay Reflections: Spiritual Readiness and the New War

by CDR Kelvin C. James, CHC, USN

Spiritual readiness, like physical readiness, is not something that can be developed overnight. Our battle against terrorism has elements of a spiritual struggle, not against a particular faith, but against evil.

Casualty Ministry in the Wartime Joint Environment

by Chaplain Captain "David," USAF

An in-theatre Air Force chaplain chronicles his ministry in response to the death of seven Marines in the crash of "Raider O-4" (C-130).

Report on the 2002 Naval Reserve Religious Ministry Workshop

by CDR Barry Crane, CHC, USNR

Three hundred chaplains and RPs meet in historic conference in New Orleans.

Baby is Christened in Ship's Bell at Yokohama

by Joseph Giordono

A centuries-old tradition continues.

Day of Prayer for Peace

On 24 January, over 100 people representing 10 faith groups gathered at San Luis Rey Mission Church to pray for world peace. Nine chaplains and one Lay Leader were among the attendees.



CHIEF OF CHAPLAINS

Office of the Chief of Naval Operations
Washington, D.C. 20350-2000

Dear Colleagues in Ministry,

Chaplains Iasiello, Bigger and I continue to receive kudos and praise for the magnificent ministry our Sea Service chaplains are providing around the world. Whether in direct support of Operation Enduring Freedom, or in “routine” ministry, you continue to bring hope where there seems to be no hope. You shed light in the darkness of despair and show each and every person in our Sea Service family that there is a God who loves them and values them. As always, I am proud to serve with you.

In this issue of *The Navy Chaplain*, Chaplain Ron Craddock gives us a report from the frontlines of Operation Enduring Freedom. Chaplain K.C. James tells of ministry in Guantanamo Bay in support of Joint Task Force 160’s mission guarding terrorist detainees. An Air Force chaplain, Chaplain “David,” (whose surname is withheld for security purposes) shares his chronology of Joint ministry, including search and recovery operations for a downed Marine aircraft. Chaplain Barry Crane gives a report on the 2002 Naval Reserve Religious Ministry Workshop. These articles highlight the superb ministry of our chaplains and those of other services.

As our Commander in Chief has told us, this war will not end any time soon. In the midst of growing challenges and limited resources I encourage you, as you care for others, to take care of yourself and your colleagues as well. May the Lord give each one of you the strength and wisdom needed to carry out the task before you.

In God’s service and yours,

Notes...from the Detailer

by CAPT Bob Burt, CHC, USN

PCS = PROBABLY COULD SLIDE



Chaplain Burt ready to brief PCS funding cuts at a recent PDTTC.

When the FY 02 Defense Appropriations Bill was finally passed and hit the streets, we were already three and a half months into the Fiscal Year. We'd shot out of the PCS gates at "Mach 1" and, by the end of January, 65 sets of orders had been executed. Then we received the official "news" that the PERS 4414 portion of the PCS pie was \$1,537,100 for approximately 146 costed moves. Hmm, not quite the \$2,255,000.00 for 205 moves we had requested.

We felt like we'd left the pier for deployment and were well underway before being told we didn't have enough fuel to complete the mission. After a couple of weeks of waiting to see if it was all a mistake, we decided to begin a painful, yet necessary process, to erase a \$700,000 deficit that included orders already executed and orders projected for the remainder of FY 02.

Many of you have received orders modifications and won't report to your new duty stations until October 2002. We sincerely regret that you and your families have to go through this inconvenience. Most of the "old-timers" have experienced a "forced" extension and will tell you that the suffering is temporary. Some may even spin "yarns" about having their orders modified in transit to their new assignment. We hope that having several months to adjust your plans will minimize the negative impact of this change. And, most of you are going to the same great command you were promised by the Detailer.

Finally, here's a chance for some of you to "walk the talk." Every community, officer and enlisted, has been hit by this PCS funding shortfall. Maybe you've already had some disgruntled shipmates coming to see you about the strain this inconvenience is causing them personally. You can set and enforce the faith response, stay positive and motivated, and encourage them to trust God for "all things to work together for good" the same way you are trusting.

IN MEMORIAM

Amy Berkompas, sister of LT Doug Vrieland, CHC, USN
US Coast Guard Station Charleston, 196 Tradd Street, Charleston, SC 29401-1817

Ulrich Braden, father-in-law of CDR Rendell R. Rozier, CHC, USN
Submarine Support Squadron Unit, SUBBASE New London, Groton, CT 06349

Gilbert D. Branch, father-in-law of LT Emory Lussi, CHC, USN
USS JOHN F. KENNEDY (CV 67), Religious Ministries Dept, FPO, AA 34095-2800

Leon Davis, stepfather of RPC (AW/FMF) Derrick Hubbard, USN
USS THEODORE ROOSEVELT (CVN 71), FPO, AE 09599-2871

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Frances M. Jones, grandmother of LT Glenda Jennings-Harrison, CHC, USNR
CVW-5 Unit 25117, FPO, AP 96601-4403

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46 Sawgrass Court, Las Vegas, NV 89113

Susan Murray, mother of RP1 Maureen Sciandra, USN
USS NASSAU (LHA 4), FPO, AE 09557

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CNRSE Jacksonville Box 6 (CODE N02G), Jacksonville, FL 32212-5000

Lorene Perry, grandmother of RP2 (SW) Johnnie Wright, USN
USS THEODORE ROOSEVELT (CVN 71), FPO, AE 09599-2871

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PSC 1003, BOX 41, FPO, AE 09728

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Naval Submarine Base Chapel, 1220 USS Daniel Boone Drive, Kings Bay, GA 31547-2509

John Shutter, grandfather of LTJG Brett Cartwright, CHC, USNR
USS DWIGHT D. EISENHOWER (CVN 69), FPO, AE 09532-2830

Harold Terry Sr., father of RPCS Harold Terry Jr., USN
CNRMA, 6506 Hampton Boulevard, Norfolk, VA 23508-1273

CAPT Francis J. Urbano, CHC, USN (Ret.), NOK of CAPT Nancy Urbano, NC, USN (Ret.)
155 A1A Highway (Unit 201), Satellite Beach, FL 32937

Awards



Meritorious Service Medal

CDR Barry Brimhall, CHC, USN
Naval Hospital Camp Pendleton, CA



Navy/Marine Corps Commendation Medal

LCDR Gordon Ritchie, CHC, USN
2d MARDIV Camp Lejeune, NC

LT Michael Bigelow, CHC, USN
2d MARDIV Camp Lejeune, NC

LT Eric Hoog, CHC, USN
NAS Keflavik, Iceland

RPCS (SW/AW) Ken Mendiola, USN
1st MARDIV Camp Pendleton, CA

RPC (SW) Tanya Gray
USS FRANK CABLE (AS 40)

RP1 (FMF) Randall Hoffman, USN
1st MARDIV Camp Pendleton, CA

RP1 Darin Runge, USN
CREDO San Diego, CA

RP1 Ronald Tisdale, USN
COMPHIBGRU THREE San Diego, CA

RP2 (FMF) Jay Aylor, USN
USS CONSTELLATION (CV 64)

RP2 (FMF) Aaron Williams, USN
1st MARDIV Camp Pendleton, CA



Navy/Marine Corps Achievement Medal

CDR Robert Feagle, CHC, USN
FLEASWTRACEN San Diego, CA

LCDR Francis Foley, CHC, USN
COMNAVSURFPAC San Diego, CA

LCDR Francis Foley, CHC, USN
USS BONHOMME RICHARD (LHD 6)

LCDR Anthony Berchmanz, CHC, USN
Naval Base San Diego, CA

LT Yolanda Gillen, CHC, USN
Naval Base San Diego, CA

LT William Hamilton, CHC, USN
Naval Base San Diego, CA

LT John McKenzie, CHC, USN
2d FSSG Camp Lejeune, NC

LT Edith Porter-Stewart, CHC, USN
CREDO San Diego, CA

RP1 (SW) Timothy Giles, USN
U.S. Naval Forces Central Command, Bahrain

RP1 (FMF) William Hammond, CHC, USN
Naval Hospital Camp Pendleton, CA

RP1 (SW/AW/FMF) James Maraan, USN
2d FSSG Camp Lejeune, NC

Navy/Marine Corps Achievement Medal cont.

RP2 Lissett Araiza, USN
2d FSSG Camp Lejeune, NC

RP2 Stefan Ghazikanian, USN
Naval Base Coronado, CA

RP2 (SCW) Patrick Mondragon, USN
NMCB 3 Port Hueneme, CA

RP2 (FMF) William Smith, USN
1st MARDIV Camp Pendleton, CA

RP2 Caridad Yeargain, USN
2d MAW Camp Lejeune, NC

RP3 Joseph Carlucci, USN
COMNAVFORKOREA Chinhae, Korea

RP3 Jessica Costasrogers, USN
WSG Unit Mayport, FL

RP3 (SW) Jason Riley, USN
USS BELLEAU WOOD (LHA 3)

RP3 Redor Rufo, USN
RSO San Diego, CA

Enlisted Surface Warfare Specialist

RP1 (SW/AW/FMF) James Maraan, USN
2d FSSG Camp Lejeune, NC

RP3 (SW) Rafael Barney, USN
USS JOHN C. STENNIS (CVN 74)

RP3 (SW/FMF) William Dilliner, USN
2d FSSG Camp Lejeune, NC

RP3 (SW) Robert Hunter, USN
USS BELLEAU WOOD (LHA 3)

RP3 (SW) Brandon Keller, USN
USS JOHN C. STENNIS (CVN 74)

RP3 (SW) Fernando Martinez, USN
USS CONSTELLATION (CV 64)

RP3 (SW) Jason Riley, USN
USS BELLEAU WOOD (LHA 3)

Enlisted Aviation Warfare Specialist

RPCM (AW) Eddie Jernigan, USN
USS JOHN C. STENNIS (CVN 74)

RP1 (SW/AW/FMF) James Maraan, USN
2d FSSG Camp Lejeune, NC

RP3 (SW/AW) Rafael Barney, USN
USS JOHN C. STENNIS (CVN 74)

RP3 (SW/AW) Brandon Keller, USN
USS JOHN C. STENNIS (CVN 74)

RP3 (AW) Delmar Ramirez, USN
USS CONSTELLATION (CV 64)

Seabee Combat Warfare Specialist

RP2 (SCW) Patrick Mondragon, USN
Naval Mobile Construction BN Three Port Hueneme, CA

RP2 (SCW) Elizabeth Wright, USN
Naval Mobile Construction BN Five Port Hueneme, CA

Sailor of the Year

RP1 (FMF) William Hammond, USN
Naval Hospital Camp Pendleton, CA

RP1 (FMF) Jason Zaun, USN
3d MARDIV Okinawa, Japan

RP2 (FMF) William Smith, USN
1st MARDIV Camp Pendleton, CA

RP2 (FMF) Aaron Williams, USN
MAGCC Twentynine Palms, CA

RP3 Joseph Carlucci, USN
COMNAVFORKOREA Chinhae, Korea

Sailor of the Quarter

RP3 Joseph Carlucci, USN
COMNAVFORKOREA Chinhae, Korea

RP1 Delphine Fant, USN
Naval Base San Diego, CA

Fleet Marine Force Warfare Specialist

RPCM (AW/SW/FMF) Melvin Smith, USN
II MEF Camp Lejeune, NC

RP2 (FMF) Michael Hawthorne, USN
2d FSSG Camp Lejeune, NC

RPCS (SW/AW/FMF) Andrew Cumming, USN
2d MARDIV Camp Lejeune, NC

RP2 (FMF) John Laylock, USN
2d MARDIV Camp Lejeune, NC

RPC (SW/AW/FMF) Robert Neumann, USN
2d MARDIV Camp Lejeune, NC

RP2 (FMF) Lenox Malcolm, USN
1st MARDIV Camp Pendleton, CA

RPC (FMF) Nanette Johnson, USN
2d MARDIV Camp Lejeune, NC

RP2 (SW/FMF) Felipe Portillo, USN
1st MARDIV Camp Pendleton, CA

RPC (FMF/SW/AW) Jay Stuckey, USN
3d MARDIV Okinawa, Japan

RP2 (SW/FMF) Kory Ratering, USN
2d MARDIV Camp Lejeune, NC

RP1 (SW/FMF) Marcus Taylor, USN
1st MARDIV Camp Pendleton, CA

RP3 (FMF) Robert Brown, USN
2d MARDIV Camp Lejeune, NC

RP1 (SW/FMF) Joshua Turner, USN
2d MARDIV Camp Lejeune, NC

RPSN (FMF) Joshua Blair, USN
3d MARDIV Okinawa, Japan

RP1 (SW/FMF) Troy Williams, USN
2d MARDIV Camp Lejeune, NC

RPSN (FMF) Evan Brammer, USN
3d MARDIV Okinawa, Japan

RP2 (FMF) Dennis Abeling, USN
3d MARDIV Okinawa, Japan

RPSN (FMF) Ari Hooper, USN
3d MARDIV Okinawa, Japan

RP2 (FMF) Akil Blackman, USN
2d MAW Cherry Point, NC

RPSA (FMF) Manuel Chatman, USN
2d MARDIV Camp Lejeune, NC

RP2 (FMF) Angela Bousquet, USN
2d MARDIV Camp Lejeune, NC

RPSR (FMF) William Miller, USN
2d MARDIV Camp Lejeune, NC

2001 Military Chaplain Association Distinguished Service Award US Coast Guard Emergency Response Team Chaplains

CAPT Leroy Gilbert, CHC, USN
CAPT Thomas Murphy, CHC, USN
CAPT Ronald Swafford, CHC, USN
CAPT Peter Larsen, CHC, USNR
CDR Wilbur Douglass, CHC, USN
CDR Deborah Jetter, CHC, USNR
CDR Douglas Waite, CHC, USN
CDR Derek Ross, CHC, USN
CDR Lawrence Greenslit, CHC, USN
CDR Steven Brown, CHC, USN

CDR Richard Carrington, CHC, USNR
CDR Michael Doyle, CHC, USNR
LCDR Rondall Brown, CHC, USN
LCDR Thomasina Yuille, CHC, USN
LCDR William Brown, CHC, USN
LCDR James Jensen, CHC, USNR
LCDR Gregory Todd, CHC, USN
LCDR Manuel Biadog, CHC, USN
LCDR Bryan Finch, CHC, USN
LCDR Phillip Lee, CHC, USNR

LCDR Thomas Hall, CHC, USN
LCDR Brian Haley, CHC, USN
LCDR Dennis Boyle, CHC, USN
LCDR Keith Shuley, CHC, USNR
LT Thomas Walcott, CHC, USNR
LT James Finley, CHC, USNR
LT Alan Andraeas, CHC, USNR
LT Peter Rosa, CHC, USNR
LT Douglas Vrieland, CHC, USNR
LT Stephen Bartell, CHC, USNR

Resources You Can Use

The Philosophy of Kalam by Harry A. Wolfson. Harvard University Press. Cambridge, Massachusetts, 779 pages, 1976.

Reviewed by LT Youssef H. Aboul-Enein, MSC, USN

The development of Islamic ethical thought took many hundreds of years but is embodied in the Quran (The Islamic Book of Divine Revelation). From the Quran and *Hadith* (Prophet Muhammad's recorded sayings and deeds) come three distinct disciplines. The first is *tafseer* (Quranic interpretations and applications), the second is *fiqh* (distilling both works into a codified set of law—the word literally means “jurisprudence”) and the final discipline is *kalam* (free-flowing theological discourse). This book, although dated, provides the English speaker the best description of *kalam*. It combines the work of great Islamic philosophic giants, like Ibn Rushd, Ibn Khuldun and Ibn Sina. (Many Western historians have typically given these thinkers Western names like Ibn Sina is Avicenna.)

Ibn Khuldun lived in the fourteenth century and advocated the concept of argumentation formed by intellect. He encouraged the discussion of differences in opinion in matters of faith, and even backed this practice with the Islamic concept of *qiyas* (deductive reasoning and analogy). The word *kalam* literally means “speech,” and its impact on Islamic thought is profound.

The author relates how Muslims translated and preserved the works of Aristotle and Plato and applies them to Islamic thought. The ninth century scholar Hayyat Nazzam presented a thesis that contrasted Aristotle's concepts of nature with the Quranic doctrine of creationism. Sadly, Islamic militants, ignorant of their own history and philosophy, have often suppressed such discourse. (A modern example of this involves Egyptian Islamic Professor Abu-Zeid who has written extensively about the historical context of Quranic revelations and the Prophet's sayings. His scholarship was rewarded with death threats, an obscene court case and exile in the Netherlands.) This is not an easy book and is certainly not for those newly studying the religion. Nonetheless, *The Philosophy of Kalam* is an important English-language book on this subject.

Do you know of resources that should
be shared with your colleagues?

CRB wants to share great ministry resources. Send your suggestions to:
tnc@crb.chaplain.navy.mil and we will ensure the word gets out.

From the Front: Ministry in a War Zone

by CDR Ron Craddock, CHC, USN



As Deputy Chaplain, U.S. Central Command (USCENTCOM), I have made a number of trips to CENTCOM's Area of Responsibility (AOR) in support of Operation Enduring Freedom (OEF). During a trip last December, I spent the holidays visiting service members and major command components, providing religious ministry. My most recent trip would be very different. Air Force TSGT (Technical Sergeant) Patrick Browning and I were directed to go into the AOR and capture "oral histories" from religious ministry teams in the war zone. The original itinerary did not include Afghanistan because the 26th MEU would have reembarked by the time of my arrival. (We would record their story during a visit on board USS BATAAN (LHD 5).)

As I prepared for the trip, I drew my "combat gear"—not really knowing if I would need it or not. My other professional gear, a tape recorder and audiotapes, I stowed away to avoid damage in the transit. I thought I was prepared for the assignment; I would later realize otherwise.

I went to record the experiences of those who had performed religious ministry in a war zone. While there, I was immersed in ministry myself. My intent in this article is to convey sights, sounds, and images, and to echo what I learned from the soldiers, Sailors, airmen, and Marines at the front. The focus of religious ministry shouldn't be chaplains—it should be our people—for whom I have a new and lasting admiration.

(For security reasons, I have omitted the use of last names to protect those supporting OEF.)

I was never sure what we might discover as we tried to document ministry in a combat zone. We began by visiting the Navy's Fifth Fleet. We also visited the Air Force at a nearby base camp, whose location cannot be disclosed. While visiting the Air Force Religious Ministry Teams (RMTs), we heard our first stories about the war. The chaplain and his assistants spoke about the crew of the Marine C-130 stationed at their base that had

crashed in Afghanistan. It was evident in their faces that the pain, hurt, and loss would not be erased by time—the experience had been seared into their souls.

The next series of oral histories came from the Navy Central Command (NAVCENT) chaplains. There we heard of another chaplain's experience while visiting a ship and doing what so many Navy chaplains do: deckplate ministry. While walking the weather decks of the ship, he came across a young Sailor standing watch at a 50-caliber machine gun. This young Sailor's responsibility was to diligently watch for small boats attempting to come alongside of the ship. He told the chaplain that his orders were to kill anyone on a boat that might make an effort to come alongside. With a pause in speech, the Sailor asked the chaplain, "Sir, if I have to kill that person does that mean I am going to hell?" The chaplain recalled how he was gripped by such a question.

While with NAVCENT in Bahrain, USS THEODORE ROOSEVELT (CVN 71) made its first port visit in 158 days—a Navy record! This port visit created a fortunate opportunity for us to meet with some members of TR's RMT to record their stories.

They highlighted the high spirit and morale of the crew that came from the Sailors knowing that what they were doing was necessary for the good of world peace and security.

From Bahrain, we went to sea to capture the stories of the chaplains assigned to USS BATAAN (LHD 5), along with the chaplains from the 26th MEU. The BATAAN had processed detainees and that (I believed) was a critical part of "the story." In addition, the MEU had been heavily involved in the capture of the airfield at Qandahar—more stories.

Because our time at sea would be short, we moved quickly to meet with the ship's RMT. We learned about the mixed feelings of the crew about having the detainees on board. These feelings included anger and uncertainty: anger toward the

foreign detainees on board—and the one American turned al-Qaeda—uncertainty over their own security with such dangerous people on board. I clearly remember one chaplain expressing his feelings about visiting the American al-Qaeda, for the first time. His anger was evident as he spoke of it; the pain was so real.

Soon after breakfast the next morning, we recorded the MEU chaplain's ministry experience on the ground at Qandahar, Afghanistan. His story included the several memorial services for Marines who had lost their lives in helicopter crashes and in battle.

We returned to Bahrain en route to our next stop: Coalition Force Land Component Command (CFLCC) in Kuwait. Here I began to realize that the days ahead would be even more challenging. I made a call to the Coalition Joint Task Force (CJTF/ Army 10th Mountain) Chaplain located at the airbase in Bagram, Afghanistan, to let him know we were attempting to come his way in the next few days. He told me things were "heating up" and the sooner we could get in the better. An operation would begin soon, which would make it tough to get into the area. I said I would do what I could to get there. The mission shifted from capturing oral histories when he abruptly said, "Ron, I may need your help as a fellow chaplain for a short while and do the oral history interviews later." I assured him that I would do whatever I could to help wherever I could.

We caught a C-12 to Kuwait, gathered the oral histories from the team, and (fortunately) found a military flight out the same day. We were on the ground in Kuwait for only seven hours. While there, word came in that the operation in Afghanistan had begun and our first casualties were being taken. I read the report fresh off the wire in the CFLCC office and knew we had to move quickly. It would become increasingly more challenging to head into Afghanistan. We first would have to go to another base in the AOR, the hub for military flights (Milflts) into Afghanistan.

The RMTs at the Milflts base play a major role in ministry in a war zone. The site is not only a heavy transient area for servicemembers going in and out of the AOR, it is also the Rest and Relaxation (R&R) Center where servicemembers are sent from Afghanistan. Additionally, it holds a large field hospital that can handle major casualties.

This base is where the "friendly fire" casualties from Afghanistan were sent for extensive medical care.

It was here that the Air Force RMT talked about its experience regarding the reality of the war. The chaplain's assistant spoke of running to the plane to help carry a wounded service member to the nearby hospital tent. She said this was the first time she faced the shock of witnessing the results of war. "I will never forget those moments for the rest of my life!" One of the chaplains spoke of attending to one critically injured service member who kept asking him, "Chaplain, am I going to die?" He kept reassuring and prayed with him in an attempt to calm him.

The chaplain's assistant observed that most of the attention was being spent on the more critically injured and she noticed that there was one casualty placed off to one side of the hospital tent. He had bandages over his eyes, having been blinded by a blast. She said that she felt terrible that no one was attending to him so she felt led to go over and just talk to him to calm him. I was moved knowing that while the chaplains were ministering to the severely injured, the assistant had attended to the less critically wounded.

Word came from the Air Transportation Operation Center (ATOC) that a flight for Bagram was going out that evening and we could get on it. Our intention was to get to Bagram first and then backtrack to Qandahar to interview the RMTs there. Soon we were off, with one stop at Qandahar to drop off equipment. I had heard and read of the flights going in and out of country (Afghanistan) at night without lights and soon was reminded of it. A little over two hours into the flight on the C-130, the white lights in the plane went to the red lights and then they were turned out altogether. I noticed that the windows were blocked over with cloth. I could feel the plane beginning its descent and knew that we were nearing the airfield at Qandahar.

Soon we were on the ground. This is where I felt I was beginning not only to capture the history of other chaplains, but to live it myself as well. The back door of the plane opened and I could see very bright lights, much like those that light up a football field. I asked about the lighting and was told by a passenger, "Oh chaplain, that is the detainee camp." "I thought I had landed in GTMO! He

reassured me that we were in Qandahar and that there were still several very dangerous detainees held there. I felt a grip in my stomach as I recalled the experiences of the USS BATAAN (LHD 5) Sailors.

Waiting for the plane to take off, we were told by a soldier from the ATOC that some of the passengers would not be able to continue because Special Operation Forces (SOF) troops had to be moved forward. I used the time to record more oral histories from the chaplains assigned with the Army's 101st Division. The chaplains made our very cold stay that night in the terminal at Qandahar somewhat warmer by sharing their MREs and hot chocolate. I shall ever be grateful to them.

I "worked" the ATOC all night to get a flight out the next day. A C-17 heading to Bagram was due to arrive by midmorning. We would be ready. While standing near the ATOC where passengers waited, I was told we would be going in with some 80 SOF troops. As I stood there, a Chief Warrant Officer walked up and introduced himself. He was Navy Special Forces. We had talked a moment when his leading team chief came up. The CWO grabbed the team chief in a bear hug, pulled him close and told him, "Hey bud, sorry to bear the news, we lost two of ours last night in the battle. Go ahead and get the word out to the guys."

With that, the team chief's eyes and head dropped as if he was in shock and he slowly moved away to brief his team. It caught me off guard. I remember simply lowering my head and immediately praying for the families of those lost.

The C-17 landed and the team chief came to me and asked me to hop in the jeep for the ride out to the plane. Once we got out to the plane, he asked me to wait there until he came for me. The 80 SOF troops were lined up in single file. Finally, the signal came and the team chief called for me to come to his position. As I walked alongside him towards the door of the plane, he put his arm around me, pulled my ear towards his mouth and hollered (due to the plane engines): "Sir, we need you to pray for us as we are headed into a place tougher than hell!" I replied, "I have already been lifting you all up in prayer and will pray all the way with you to Bagram!" His thanks were simple and sincere.

We strapped in and the plane taxied. As we were lifting off the ground, I looked around the plane at 80 guys headed to battle—for most the first in their life—and I dropped my head to offer yet more prayer for their safety. As the wheels finally cleared the ground, I heard one SOF member begin to sing out "The Star Spangled Banner." Within seconds, the entire plane was singing the National Anthem. I was speechless. Moved to tears, I found myself singing along with them.

Our plane landed in Bagram about an hour later. As we got off the plane, the beauty of the huge snow-capped mountains surrounding the area



astounded me. I wondered how such evil could have existed in such a beautiful area.

As we made our way towards the ATOC, I began to see the real results of a country engaged in a prolonged war. Many of the buildings and houses were destroyed—most during the Soviet engagement in Afghanistan. An Army chaplain met us at the ATOC to take us to the CJTF Chaplain's Office. We had just left the ATOC, headed down a dirt path, when a huge explosion erupted behind me. I was grabbing for my battle gear, thinking we were taking "incoming," when the chaplain said, "Hey Ron, don't worry, that happens every day about this time, they are blowing up live mines."

We made our way to the Chaplain's Office, stopping off first at "Motel Six" where the post office and transient quarters were located. It was a bombed and burned out building they had fixed up for field offices and sleeping quarters—plywood boards placed over windows and plywood doors to keep the weather out.

We arrived in Bagram during Operation Anaconda. Many of the wounded and dead were being

brought back from the battle. Those with minor wounds returned to their units to prepare to redeploy into the battle. Many of their comrades who had not gone with them into combat were eager to get into the battle to taste the experience of war. It was interesting to hear the advice being offered by those who had just returned to those who were begging to go. The experienced warned the inexperienced not to wish for things when they had no idea what the end result would be. "You have no idea what you are asking for," was the comment of one soldier from the Army's 101st Division.

The chaplains at Bagram talked of long nights and short days without much sleep. I could see it on their faces; the fatigue was obvious. They spoke of praying with groups before they went into combat and of meeting with the wounded.

I remember the night hours in the camp at Bagram. It was hard to sleep, helicopters were coming and going constantly. If you tried to sleep, you did so with earplugs in your ears to tone down the noise of the choppers overhead.

As we were preparing to depart the camp to head home, the Catholic chaplain assigned with the 101st Division told me he had just been to the morgue to pray over the seven dead Americans who were brought in from the field. Only a few people were allowed in the room. He recalled that the unit chaplain (Special Forces) was there with him. The unit chaplain called each one by his first name. He felt the need to pray for each one of his comrades and friends.

During this mission, we captured over 900 minutes of oral history on tape. Many soldiers and

Sailors asked me. "Sir, what are they saying about us back home?" I could see the concern in their eyes and hear it in their voices, wondering if Americans would forget 9/11 and the reason they are fighting the enemy. I assured them that America had not forgotten September 11. "Americans are moved by your commitment to our country. You are not forgotten."

I have a renewed and enhanced respect for the young men and women serving our country today. Without exception, they demonstrate a tremendous pride in this country. The Sailors, soldiers, airmen, and Marines I met on the ships and on the ground in the AOR are real heroes. God bless them all.



Chaplain Craddock (right), permanently assigned to the Joint Forces Staff College, has been deployed to CENTCOM due to the War on Terrorism.

Guantanamo Bay Reflections: Spiritual Readiness and the New War

by CDR Kelvin C. James, CHC, USN



The catastrophic events of 11 September, 2001, ushered us into a world very different from the one we knew even the day before. Our military forces quickly positioned themselves to fight an illusive enemy, and all of us waited daily to hear that those responsible for the numbing death and destruction had been captured or killed. The early military efforts in Afghanistan garnered a few hundred detainees. We now hold about that number at our Naval Base at Guantanamo Bay, Cuba (GTMO).

When the decision was made to send detainees to GTMO, United States Southern Command (SOCOM) activated Joint Task Force (JTF) 160 to guard and interrogate them. JTF 160, in turn, requested a Special Psychiatric Rapid Intervention Team (SPRINT) to train JTF 160 personnel regarding stress management, suicide prevention, and spiritual self-care. I was part of the SPRINT team that arrived on 22 January. As soon as we arrived, we were training, evaluating, and making recommendations to the JTF leadership about morale, quality of life, and the psychological/spiritual issues affecting the servicemen and women involved in the operation.

We paid particular attention to military personnel in direct contact with the detainees: US Army Military Police guards, US Marine Corps perimeter watchstanders, and US Navy medical personnel. I conducted training on "Spiritual Readiness/Self Care." My goal was to show how, in this new war, we are confronted with spiritual issues that we must address to understand our present enemy properly. I emphasized that, ultimately, the "real" enemy is not a single religion or nation, but *evil* personified.

Islam shares with other major religions the problem of adherents convinced that their God directs (or at least condones) acts of evil inflicted upon the innocent. Evil is an age-old reality, yet we cannot ignore its destructive power in the present era. At the detention site in Cuba, our service-members are confronted with people who have been consumed by a misguided, delusional spirit of evil. Many of the troops wondered how they were to respond to the detainees, who were so very devout in their beliefs.

Our troops also wanted to know how their own faith traditions could provide an effective source of meaning and an explanation for the blatant ideological and spiritual disparities in that environment. The troops knew that the men they were guarding at Camp X-ray were dangerous, and that the detention process was a necessary part of our war on terrorism. And yet, they also saw these same people reverently bowing in prayer five times a day and spending hours reading the Koran, the sacred scripture of Islam.



Navy Chaplain Abuhena Saiful Islam was sent to GTMO to provide religious ministry to the detainees and advise the JTF Commander. The introduction of an imam to the operation demonstrated that the conflict could not be defined simply as a struggle with the tenants of Islam. The detainees' commitment to the goals and actions of terrorism were based on an evil misappropriation and manipulation of their religion. Ultimately, as President Bush has pointed out in numerous speeches, America is fighting evil in our world, not any particular religion.

And if our struggle is with evil, there are spiritual elements that call for a spiritual response. We keep our bodies strong through proper physical exercise and diet. We strengthen our mental capacity through challenging academic pursuits. But what of our spiritual strength? We must exercise our spirituality in positive and healthy ways on an ongoing basis, or we will find ourselves helplessly vulnerable to the “wiles of the evil one.”

Positive spirituality incorporates positive spiritual imagery and language. Its focus is helping others rather than hurting them. It is humanitarian in content, and not given to gross exaggerations or extremist beliefs. Positive spirituality utilizes the precepts and ideals from spiritually healthy, faith-based belief systems and institutions, which hold in common the admonition to show respect to others at all times.

Our spiritual development starts with our families of origin, our communities, and exposure to the traditions, culture, and religion in which we were raised. Given the diversity of the cultures and religions represented in America and the world, we can still recognize spiritual values that are shared by all. Evidence of the “golden rule” in the religious codes and standards of all the world’s major religions and cultures is an instructive example of this. “Do unto others as you would have them do unto you,” is not limited to a particular faith tradition, but expresses a common value shared by many. There is something transcendental about this universal rule that resonates in our spiritual core. I believe it confirms our connection to the primal source of all creation: we were created in the image of God, and it is in Him that the totality of our existence—body, mind, and spirit—finds ultimate purpose and meaning.

Spiritual development must then be cultivated through our commitment to an intentional regimen of self-care and deliberate action. This involves connecting with others who feel as we do about the importance of spirituality in every aspect of our life and work. It can be enhanced in events such as participation in worship, scripture study, workshops, open discussion and meditation. Spiritual readiness requires that we make time to explore these options, as we develop a healthy spirituality.

It is important that we listen to the signals within our spiritual being, for to neglect our spirituality is the same as a marathon runner who neglects his

physical training but still expects to win the big race. Or, it is like a student who desires to ace her examination but makes no effort to devote any time to study in preparation. In GTMO, as a part of my presentation, I encouraged the troops to be informed about their spiritual traditions and to practice their faith, as it can make a positive difference in all that they do. My words were met with great enthusiasm. Many of the soldiers, Sailors, Marines, and Coast Guard personnel asked about having scriptures available to read and inquired daily about the various worship services conducted at the base chapel or at remote sites throughout the base.

As special religious and cultural advisor to JTF 160, Chaplain Saiful Islam provided invaluable exposure, explanation and training regarding Islam to the troops at every level. Additionally, the cooperative presence, availability and effectiveness of the Joint Service ministry teams, composed of chaplains, Religious Program Specialists, Chaplain Assistants and Religious Lay Leaders underscored the principles of spiritual connection and shared values highlighted in this article. Being a religious professional and career naval officer, I was excited to witness the unfolding of the vision statement of our Corps in a new and exciting way, “Devoted to God and Country, we unite to deliver innovative, life transforming service throughout and beyond the Sea Services.”

Another important point that reinforced the value of spiritual readiness in situations of high stress and potential conflict was that evil must not be met with evil, but rather evil must be overcome with good. In this vein, our troops carried out their duties admirably and treated the detainees in the most humane way, exhibiting the highest respect for the differences of culture and faith. We who are committed to dismantling the terrorist network in this war recognize that, by the power of God, evil will not prevail, and those responsible for the attack on September 11th, and any other acts of terrorism, will be brought to justice.

In this war, there is an even greater struggle underway than the one being waged on conventional battlefields with planes and artillery and rifles. The conflict between the power of good and the deception of evil will be decided in the hearts and minds of men and women worldwide. The theological justifications offered by our enemies for their actions in this war serve as vivid reminders

that our troops must continue to be prepared for the other, deeper conflict of meaning and morality. For this, they will need more than just the temporal weapons of war. Our men and women will need to equip themselves with superior spiritual armaments to contend effectively with the message of hate and the culture of death that motivate our enemies in their evil assaults.

In GTMO, I witnessed the glow on a young Marine's face as he realized for the first time that the positive spiritual strength he possessed, as taught to him by his faith tradition, was stronger than the evil he sensed among some of the detainees in the camp. He could steady his rifle and stand his post with greater confidence because he had the assurance that our cause is just in this war against evil. I saw young people searching through the scriptures, looking for guidance to this awesome task that they are called to, and through their search, finding deeper meaning and purpose for their involvement in this operation. As one young Seabee told me, "Chaplain, I know I'm building these detainment units for a good cause. And God knows that these people had to be

stopped. I'm going to continue to do my part so that my little girl can grow up and board a plane safely, to fly wherever in the world she wants to go. That's why I'm here."

In conclusion, I am reminded of a text from the Christian scriptures, Ephesians 6:10-13, which gives perspective to the spiritual warfare that is upon us, and our need to be diligent in our preparations for such attacks:

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the evil one. For we are not contending against flesh and blood, but against the principalities, against the powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand."

Chaplain James is the Deputy for Pastoral Care Services at Naval Medical Center Portsmouth, Virginia.

Casualty Ministry in the Joint Wartime Environment

from a chronicle of Chaplain Captain "David," USAF



Sea Service chaplains are increasingly finding themselves called to minister in a Joint environment. On 9 January, a Marine KC-130 Hercules crashed in the mountains of Pakistan, killing all seven Marines aboard. The following account of ministry is from Chaplain "David," an Air Force captain serving in an undisclosed location in support of Operation Enduring Freedom. After the crash of "Raider 0-4," the Marine Commander requested that Chaplain "David" be part of the 14-member Search and Recovery Team. The following chronology illustrates ministry in a Joint wartime environment.

9 January: Marine C-130 "Raider 0-4" Crash

- Primary chaplain responding to the actuation of the Joint Recovery Center. I provided advice and support to the base leadership
- Assisted with service and planning and gathering material in preparation if a Search and Recovery Team was sent from our base
- Coordinated with other chaplains (Army and Air Force) in providing immediate spiritual and pastoral care / counseling
- Provided immediate spiritual and pastoral support to the Marines and troops
- Assigned as part of a 14 member Search and Recovery Team

10 January: Arrived at the Marine C-130 "Raider 0-4" Crash Site

We arrived at the crash site, made a fly-by observation and landed at the base of the mountain. Half of the team stayed at the base of the mountain to set up camp, while the other half was airlifted to the crash site to make an initial "walk-through" assessment. The team found five of the seven crewmembers and identified some of the sought-after personal and aircraft items. They hiked down the mountain and rejoined the rest of the team. We had a debrief to share the results of the walk-through. We made a plan of action for tomorrow. I provided spiritual guidance, support and counseling. I also gave them suggestions: what we could do for their families, for us and for a memorial service at the crash site.

11 January: Returned to crash site

Half of the team returned to the site to begin the process of retrieving the deceased crewmembers, to lay out a grid and to identify personal and aircraft material. The other half went to Shamsi airstrip with the team's gear to begin working on a memorial marker for the site. We recovered five of the seven crew members. The Flight Doctor and I worked with the Army Mortuary Team in the recovery. I said a prayer for each member recovered and blessed the ground. Before being airlifted off the mountain, the rest of the team returned from Shamsi with the memorial markers for a memorial service. Earlier that morning, we went over our options for a memorial service. We decided to mark the site with two memorial markers, collect seven bottles of dirt from the site for the crew's families, and have a memorial service at the end of day. The Senior Team Leader requested that the memorial service be written in order that the family would know what was done for their loved ones. At the memorial service, I opened with a prayer, had a team member read Psalm 23, gave a reflection on the Psalm, life, death, eternal life, the tragic crash of "Raider 0-4" and our experiences. After the services, a Marine H-46 came to transport us and the five deceased crewmembers. I was one of four to escort the bodies back to

Shamsi. Prior to our departure, I conducted a CISM Defusing for the Search and Recovery Team, Army Mortuary Team (3) and four members of the Marine Mountain Rigger Team. As we were in flight, we noticed that the escort team was comprised of a member from the Marine Corps, Navy, Army and Air Force. Unplanned on our part, perhaps God's intervention: a joint operation working together for our fallen comrades.

The team arrived at Shamsi Airstrip. We set up an honor guard to stand watch over the recovered Marines. We went to the Marine compound for a debriefing and for planning the next phase. A C-130 was locked on to arrive that night to take ten of the team back to Shabaz AB, Jacobabad, escorting the five Marines we recovered. The Flight Doctor would be the senior officer for this tasking. I was instructed to return to the crash site the next day, Saturday, 12 January. There had not been a chaplain at this location (Shabaz AB) for over a month. It had been over two months since Mass had been conducted for the Marines. So I spent a day providing spiritual support and counseling for the Marines stationed there. After we loaded the five transfer cases into the C-130, the four of us remaining behind gathered to share our experiences.

12 January: Returned to Crash Site

We were once again airlifted by a Marine H-46 helicopter to the crash site. A Joint Forensic Team joined us. The search resumed for the two missing crewmembers. We found one of the missing crewmembers in the wreck's main point of impact. The melted debris made retrieving the sixth crewmember a slow process. There was an unspoken urgent need to recover the seventh. It was the team's intent to have all seven crew members of "Raider 0-4" return to the U.S. as a unit. The day ended with only one more. I provided spiritual guidance and support throughout the entire day. At the end of day we were airlifted off the mountain and returned to Shamsi.

Upon returning to Shamsi, we had a debriefing and developed a plan of action for the continuation of the Search and Recovery efforts. Since I needed to be back at Jacobabad for Sunday services, I was directed to go out on a C-130 and escort the remains of the sixth recovered crewmember.

15 January: Joint Force Memorial Service

A Joint Military Force Memorial Service was conducted with about 600 in attendance. The chapel staff remained after the service to provide spiritual comfort and support.

16 January: Return to Shamsi Airstrip

I returned to Shamsi to say Mass and escort the remains of the seventh crewmember. I brought with me religious material for the troops. I also collected and took a "morale box" full of candy, fresh fruit and treats; the Marines stationed there have only MREs and no BX. After Mass, I returned to Jacobabad.

Critical Incident Stress Management

13 January: I spoke with Dr. Alexander (Mental Health Professional) and Dr. Healey (9AEG Medical CC) about the results of the Search and Recovery Efforts and the status of the team. We made arrangements for a CISM Debriefing to be held shortly after the recovery of the seventh crewmember.

17 January: A CISM Debriefing was conducted by a team of five for ten of the Search and Recover Team members. One of the team members was selected to escort the seven deceased crewmember back to the States, and three of the others stated they were not ready to process their experience. Support arrangements have been made for those who were not in attendance.



Report on the 2002 Naval Reserve Religious Ministry Workshop

by CDR Barry Crane, CHC, USNR



Unprecedented is perhaps the best description of the four-day event that took place in January at the Sheraton New Orleans Hotel. For the first time in the history of the Navy Chaplain Corps, a Religious Ministry Workshop included an invitation to **all** Reserve Chaplains and RPs, including those in

Voluntary Training Unit (VTU) status. Indeed, with over 300 participants, this may have been the largest gathering of Chaplains and RPs in history. This event was the realization of a vision held by Chaplain Darold Bigger, Assistant to the Chief of Chaplains for Reserve Matters, since the time he assumed office. Chaplain Moses Stith and the staff at MARFORRES provided



Chaplain Darold Bigger
addresses the workshop.

marvelous support in handling the logistical responsibilities for this significant gathering.

The training agenda on Sunday, 13 January, was devoted to issues concerning the Religious Program Specialist rating. RPCM Matthew Bremer, Senior Enlisted Advisor (RP) for the Naval Reserve, Senior Chief Kevin Hendrickson (COMNAVRESFOR), and Senior Chief Tony Childers (MARFORRES), briefed the RPs in attendance on issues affecting the rating.

On Monday, COMNAVRESFOR Chaplain Marty Stahl, addressed the combined gathering. Powerful and timely presentations were also given by Chaplains Randy Cash and Abuhena Saiful Islam. Chaplain Cash described the importance of the chaplain's role in Military Operations Other Than War (MOOTW). Chaplain Saiful Islam, one of three Islamic chaplains in the Navy, shared the

tenets of Islam and gave perspective on the situation in Afghanistan. He was on his way to temporary duty in Guantanamo Bay where he would be advising the Commander of the Joint Task Force and providing ministry to the detainees held there.

A highlight of the Monday schedule was a celebration of the anniversary of the RP rating. Over 200 chaplains stood and sang *Happy Birthday* to the RPs. The oldest and youngest RPs present were recognized in the time-honored ceremony of cutting the cake.



RP1 James Brown, oldest RP
in attendance, cuts the cake.

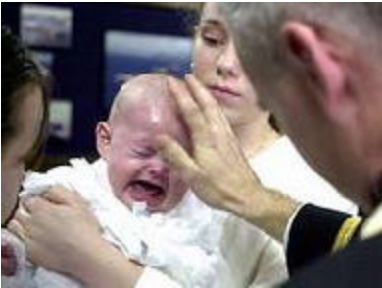
Deputy Chief of Chaplains Lou Iasiello, spoke to the workshop on Tuesday morning about the important role of the chaplain in the Sea Services. Later that morning, the major training event of the workshop began as the Family Certification Training entitled, *Sharpening Your People Skills*, was given.

On Wednesday morning, those chaplains who would soon be retiring were recognized. These included Chaplains Larry McConnell, Vernon Griffeth, Bob Carpenter, Scott Jurgens, Terry O'Connell and John Shaloub.

The Religious Ministries Workshop was a profound experience for those in attendance. The valuable training, stirring presentations, encouragement in ministry and fellowship with shipmates from across the United States will make this event long-remembered.

Baby is Christened in Ship's Bell at Yokohama

by Joseph Giordono
Yokosuka bureau chief for STARS AND STRIPES
Used with permission



For a 4-month-old, little Nicole Elizabeth Tucker recently made a big splash. Continuing a Navy tradition, Nicole became the first baby christened in a ship's bell at the North Dock facility in Yokohama.

Though North Dock is home to Military Sealift Command (MSC) Far East, none of its ships claim the port as home base. Hence, no bells have been around to be used in a service...until now.

The upturned bell from which the holy water was poured isn't just any brass relic. It was donated to the base last year by a retired sailor and is rumored to be from the USS PUEBLO, captured by North Korea in 1968 on its maiden voyage from Yokosuka.

But for the Tucker family, the bell's history is inconsequential. What was important, they said, was sharing a family moment with the people they consider extended relatives.

"I've been in the Navy for 21 years, so I consider these people an extension of my immediate family," said Lt. Ronald Tucker, Nicole's father and MSC Force Protection Officer. "We wanted both families to be a part of the ceremony."

Neither Tucker nor his wife, Kathleen, knew it was the first time in the base's 50-year history a baby would be christened in a ship's bell. And until people started talking about it, they didn't know the significance of the bell.

"We're just learning about this now. We had no idea she was the first," said Kathleen moments before the ceremony, which took place in the commanding officer's office. "My husband had heard about how the christening ceremony was traditionally done in the Navy, so we asked if we could use the bell."

The centuries-old tradition of christening babies in a ship's bell dates to the early merchant ships of Great Britain. Citizenship was granted only to those born or baptized in Great Britain. Colonists in the Americas and other areas would wait for an official ship of the realm to visit, and then board the vessel with their children to have them baptized.

As the ships were considered sovereign territory, the christening granted citizenship to whomever was baptized aboard. The names of the baptized were engraved inside the ship's bell as official proof that they were baptized on British soil.

Today's Navy continues the tradition of baptizing and inscribing babies' names inside a ship's bell. North Dock officials say little Nicole's

name will be inscribed inside their bell. Her name will certainly not be the last, they said.

"This doesn't have the same legal or practical purpose as it once had, but it binds us to the past," said CAPT Doug Harris, commander of MSC Far East. "It's been said that the Navy is a tradition-based service, and of course, this is one of the best of those traditions."



Day of Prayer for Peace

On 24 January, 2002, responding to the Pope's call for a day of prayer for peace, nine chaplains and one lay person representing ten different faith groups conducted an interfaith service in San Luis Rey Mission Church. Over one hundred attended, including local dignitaries, religious and military leaders, as well as the media. Covered by the local TV news and newspapers, the event portrayed the chaplains as peace seekers and demonstrated their spirit of cooperation and collaboration.



The participants included Chaplains Curtis Schmittlein, Robert Delis, Jerome Cayangyang, Joel Newman, Leroy Mack, Carl Cwiklinski, Richard House, Felix Villanueva, Karl Fung and Lay Leader CPL Ali. They joined together in affirming that "religion must never be a reason for conflict, hatred and violence."





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